

THE  
Barbican-Cheat  
DETECTED;  
OR,  
Injustice Arraigned :

BEING  
A Brief and Sober Disquisition  
of the Procedure of the *Anabaptists*  
Late-Erected *Judicature* in *Barbican*,  
London, the 28th of the Moneth called  
*August*, 1674.

With some Observations upon their preten-  
ded Account thereof, in their Pamphlet, term'd,  
*The Quakers Appeal Answered.*

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By Thomas Rudyard.

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Prov. 18. 17. *He that is first in his own  
Cause, seemeth Just; but his Neighbour co-  
meth, and searcheth him.*

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Printed in the Year 1674.

12. 1/2

THE  
JOURNAL OF

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Reader,

**H**ad not apparent Deceit and Falshood maskt themselves under the Cover of Acting a Piece of Justice, it had excus'd the Occasion of reviewing that Day's Act, so comically performed upon the Stage of Abuse, I thus willingly express my self, knowing such Fudicious and Unbiased there, conclude with me, The Actors thereof presented their Auditory with Painted Shews or Scenes of Judgment and Justice; when in Reality there was nothing less amongst them, yea, so opposite, that Truth was fallen in the Streets, and Equity could not enter.

I presume thee Reader, not ignorant of that Noise and Stir Thomas Hicks and his Abettors (by his Comedian-Books, which he falsly terms Dialogues betwixt a Christian and a Quaker) have of late made (in this interval of pub-

lick Connivance or Liberty) to represent us and our Principles unworthy of what we enjoy, or the Respect of men, regarding Sobriety and Virtue. His Talent lying in Forgery of Principles and Doctrines, and laying the Brats at our Door, he only has begot; which foul Practice of his has been evidently discovered in 2 Treatises by W. Penn, with Demand of Answer from his Brethren, If they would own T. H. and his Work, that so accordingly we might deal with them.

The People called Anabaptists having publickly patronized him & his Work, and avowed them in Print, I can accompt of Tho. Hicks no less then their Agent and Representative, and solemnly protest against him and them as Confederates, in that Abuse of Forgeries, Lyes, Perversions and Slanders, (justly charged, and in Print made out against him.)—— And since they have in so publick a manner taken cognisance of these Matters, and colourably determined the same, it may not be unseasonable for the sake of Truth, and  
dc.



(5)

*detecting Falshood, to make a serious  
Scrutiny into these Particulars apart, viz.*

1. Their Commission.
2. The Calling of their Court,  
and Notice to Persons concerned.
3. The Capacity of the Judges.
4. The Method and Manner of their  
Procedure.
5. Their Decree or Judgment.

*Which with some brief Observations up-  
on their pretended Answer to the Appeal,  
I shall close the following Discourse, and  
leave the same to the solid Perusal & Con-  
sideration of the Candid and Unprejudiced  
Reader.*

*London, 26th  
7th Month,  
1674.*

T. R.

THE  
Barbican-Cheat  
DETECTED, &c.

First, **A**S for their *Commission*,  
they deriv'd from a Book  
of *William Penn*, tituled,  
*The Counterfeit Christian Detected*, wherein  
is a *Postscript* by another Hand, viz. "We  
"expect to hear what the *Baptists* in and a-  
"bout *London* will ay (as being appealed  
"to) concerning their Brother *Tho. Hicks*,  
"his Proceeding in his Three *Dialogues* ;  
"And whether they approve thereof, or of  
"such Play Books or Romances in Religion,  
"yea, or nay —

Hence would they derive their Autho-  
rity, and this take they for a Commission

\* *Anab. Ap- but surely they understand*  
*peal answ.* Words better then thus igno-  
rantly to mistake, to term this  
an Appeal (when it only refers to one.)

But

But I need not wonder at such Slips, since he has so apt an Hand at Matters of greater Consequence. The words are (as being appeal'd to) respecting Appeal before made to them; and so there is in p. 28. & p. 40. of *W. Penn's* Book, entituled, *The Counterfeit Christian Detected*; which had been but Equal and Honest in *T. H.* and his Confederates to have delivered to that Auditory, and the Reader of his Relation.

In pag. 28. After *W. Penn* had charg'd *T. Hicks* with many old and with seven new *Forgeries*, and cleared the same by plain Demonstration, he concludes, 'With you, the  
'People call'd *Anabaptists*, I leave this Section; Right us, right your selves; right  
'our Profession of such an Unfair Adversary,  
'and your selves of so Scandalous an Advocate.

In p. 40. *W. Penn*, after he had charg'd him with twenty gross *Perversions*, &c. he concludes, 'Thus have I finished my Observations on his *Perversions*, leaving them also  
'with the People call'd *Anabaptists*, upon  
'whom I cannot choose but frequently call  
'for Justice against this their unjust Member:  
'Concluding my Complaint in this Section  
'in honest *J. Hulse's* against the like Adversaries on the same Occasion: Some of

‘those Propositions I did write and publish,  
 ‘other some mine Enemy did feign, now ad-  
 ‘ding, then diminishing and taking away,  
 ‘now falsely ascribing & imputing the whole  
 ‘Proposition unto me.

Here’s the *Appeal* made to them that the  
*Postscript* mentions; and here’s committed  
 to them the two Sections, containing an Ac-  
 count of *T.H.*’s Forgeries and Perversions;  
 for these calls *W.P.* for Justice against their  
 Unjust Member.

But alas! so far are they from answering  
 his Just Demand, that they spare to menti-  
 on his Complaint, as I may hereafter fully  
 demonstrate in its place, and shall defend to  
 the second Particular, which is:

2. *The Calling of their Court, and Notice  
 to Persons concern’d.*

It is observable that *W. P.*’s Books were  
 delivered at their-Meeting-House Doors the  
 2d of the Moneth called *August* last, which  
*Thomas Hicks* intimates in his Relation,  
 pag. 3. Epistle. Soon after *William Penn*’s  
 Occasions drew him out of *London*, and  
 upon the 10th of that Moneth *G. Keith* had  
 a Dispute or Conference with *T.H.* whom  
*T.H.* had also traduced; and then not a word  
 mentioned of a designed publick Meeting;  
 nor

nor till they might be sufficiently assured of the Absence of W. P. & G. W. either of them being far Distant, and on before-designed Journeys.

The 19th of that Moneth they leave a Letter with P. Ford, directed to W. P. to give him notice of a Meeting the 28th following — The 20th P. F. returned Answer:

*Yesterday I received a Letter from you directed to W. Penn, concerning a Meeting to be the 28th instant, at which you say, You Expect Him: This serves only to give you Notice, that he was gone into the East of England about Three Weeks ago; and when his Return will be, I know not; neither do I know how to give him Notice hereof: and therefore I do not see that he is likely to be there, except you had been pleased to have appointed a Time when he was in the City, or so near that he might had timely Notice of your Intentions: If this be designedly done, it is not fair; but if not, the Debate must be suspended till a time in which the Parties concerned with you, by mutual Consent, agree upon a Time. This I thought good to let*

let you know, and do judge you ought to let others know it, that so Vain-Boasting may be prevented as much as in us lieth, which is all from your Friend,

London, 20th of the } Philip Ford.  
6th Mon. 1674. }

The Anabaptists sending the like Letter to G. Whitehead's House, in his Absence also, being then far distant from London, this Answer was returned by G. Whitehead's Wife.

I did presume to open my Husband's Letter, lest I might prejudicially keep it: now finding the Consequence requiring my Husband and W. Penn, at a Day and time within all likelihood they are incapable of answering, being very remote from this City; and the Truth is in Plainness, I know not when or where to send to either of them, and so did think it best to return the Letter, with this plain Information,

That I am thy Friend,

Viz T. H's Relation,  
Epist. to the Reader.

Ann Whitehead.

And



And what could not this prevail for a further Day? Not a small Suspension of Time? Alas! no; not with them (as appears) that designed nothing less then their Presence, and desired nothing more then their Absence. (But were they so Just to their Auditory to read *Philip Ford's* Letter, that the People might understand the Cause of their Absence? No such Matter; that would exceed the Bounds of Justice we must expect from their Hands.) But to do *W. Kiffin* Right, he openly mentioned as well the former as latter; but wrested them with such Artifice to his designed Ends, that they served to patch up a routing Prologue to his mixt Auditory: and by the *East of England* in *Philip Ford's* Letter, he represented *W. Penn*, as in Travail in the East Country or East Indies, he knew not whether; the Pleasantness of which Discant so pleased the Confederates, and gratified the airy Sort, that for a Time they filled the whole House with Laughter; but for this publick Abuse, *W. K.* has privately acknowledged his Mistake to his Friends, and so we excuse him.

But as to *W. P.* and *G. W.*'s Absence, how grandly soever it pleased, and that I am well assured not a little; he represented as usually are *Renegates*, *Excommunicates* and *Out-laws*;



*laws*; and that because they appeared not upon the peremptory Summons. I must declare my Occasions have somewhat experienced me in the Practice of the Courts of Common Law and Equity, and of Courts *Ecclesiastical and Civil* within this Kingdom; but of all, from the Highest to the Lowest, there is none within the Verge of my Knowledge that are so peremptory in Summons, and so absolute in Decrees: The *Excommunication* has forty Dayes to affoil himself; Persons not outlawed under two, if not three *Terms*: But we must be Adjudged, Condemned, Sentence past on us as *Runnagates* or *Outlaws* upon eight or nine Dayes Summons (and that not personal neither) beyond the Severity of all *English* Courts whatever. And who is ignorant of the frequent and common Practice in all *English* Courts; yea, as well in the high Courts of *Parliament*, and *King*, and *Counsel*, as all subordinate Courts and Judicatures, *Civil* or *Ecclesiastical*, to defer Hearings, and suspend Judgments, till both Parties can be ready, and to give further Day, in case either Party by Reason of Absence or Distance cannot probably attend: But this new Judicature knows or executes no such Fairness; but absolutely denies such common Justice, vide to *J. Of good*,

good, *T. Hick*, Relat. Epist. to the Reader. O horrid Abuse! blush and be ashamed ye Masters of Inquisition, and Pattern of Cruelty in this our Native Country, that knows no such Practice or Procedure, that you in open Stage have brought an Emblem & Representative. So shall I descend to the third particular under Disquisition.

### 3. *The Capacity of the Judges.*

And truly, if such as they bespeak themselves, they are, without Exception, no less than infallible in this Case: say *W. K. &c.* Relat. Epist. Reader. *The first time, I understood Infallibility was annexed to their Cathedra; but how comes this stamp of Infallibility upon these Judges with no less Authority than from the Quaker's Example; if we will credit W. Kiffin's, &c. Logick, Relat. Epist. Reader, says he, for W. Penn says, That to which an Appeal is made must be capable of giving an Infallible Judgment; and so a true Judge: Consequently, says W. K. &c. we must be Infallible Judges in this Case.* Must his Reader take for granted, that Infallibility is a natural Consequence of Capacity: I grant they were capable of doing right; must they therefore be Infallible? and have they done that Right? What! have

have you taken so much Pains to stigmatize the best of Men with Error, and the very Spirit of God in his People with Fallibility, and stamp Infallibility upon your selves? Did it disgust you, that *W. Penn* made the Light of Christ, or Witness of God's Spirit in the Conscience (that arraigns the Murderer, pursues the Blood-shed, reproves the Unrighteous, and gives impartial Judgment without Respect of Persons) a true & upright Judge, and capable of true Judgment betwixt him and the *Socinian*; and shall you strain your Achievements to Infallibility?

But why should *W. Kiffin*, &c. so unequally repeat *W. P.*'s Words? Can they no more than *T. Hick*, truly repeat a Sentence without Abuse? We might have expected better Dealing from their Gravity; but I debt it.

Says *W. Penn*, *Spir. of Truth vindic. p. 78.* That to which he (*viz.* the *Socinian*) makes an Appeal must be capable, &c. or else he appeals foolishly. This respects & refers only to the *Socinian's* Appealing to the Light of God in the Conscience, and not to Man or any Sort or Sect of Men whatsoever: But *W. Kiffin*, &c. that they might sit in Judgment without Controle, wrests that Discourse (which respected and referred to that particular Appeal to the Light or Spirit of God (so limited

red by the Appealers) & layes them down in other Words then had W.P. viz. *That to which an Appeal is made, &c. or else the Appeal is foolish.*—Compare but the Words, and their Artifice is seen; weigh their Sense and thou wilt see their Deceit: *VV. Penn* by his refers only to the Appealers, and the Light to which the Appeal is made, respects not Men who distinct or separate from that to which the *Socinian* appealed, are fallible, nay, not capable of true Judgment: But *W. K. &c.* (with *A. W. Penn* saith) in an abusive Manner belies his Words, alters his Sense, wrests that to Men which was attributed to the Spirit of God, or the Light of God in the Conscience; and all this Pains to attribute Infallibility to themselves — Take but the Words as *W. Penn* really writ, without *W. K. &c.* their metamorphosing them. — *That to which he makes an Appeal must be capable of giving an Infallible Judgment, and so a true Judge, or else he appeals foolishly:* But the Light within is that to which he makes an Appeal, &c. Consequently, sayes *W. K. &c.* *we must be Infallible Judges in this Case.* Was the *Socinian's* Appeal to Men? Or was *W. P.'s* Argument or Conclusion for the Judgment of Men? Nothing less. Had it been so, then those *Anabaptists* had half cover'd their Cheat, when now it is plain to the meaneſt

Man of Reason : And at this Rate might the *Anabaptists* argue, *Is the Light or Spirit of the Almighty God capable of Judgment in the Quakers Sense ; Ergo (we Anabaptists) Infallible Judges :* And their Consequence is no less absurd ; but it is not to be wondered, that they contest so highly for Infallibility, when the Credit of all their Procedure pends upon the Reputation of the Judges : And what Share of Integrity, or Measure of Impartiality these pretended *Infallibles* have manifested (by their answering the Appeal) will in measure appear by Inquiry of the Manner and Method of their Procedure, which is the next Particular under Disquisition.

4 *The Method & Manner of their Procedure.*

Truly to understand their Meaning by their Words, or Intentions by their Expressions, other then each are calculated to cheat the Reader, and gull their Auditory, I find not. And how *T. Hicks, W. Kiffin, &c.* have made as well their Writings, published to the World, as their publick Speeches at *Barbican* to serve those Ends of Abuse, I may under this Head demonstrate : As introductory thereunto (I observe in and for what *W. Penn* appeals for Justice ; it is particularly to be relieved against *T. Hicks's* Injustice for

many Forgeries and gross Perversions, particularly charged, and plainly demonstrated against him in two Distinct Sections of the Book, called *The counterfeit Christian detected*. Vide pag. 28. & pag. 40.

2. I observe in *W. Kiffin, H. Knowls, &c.* their Letter to *W. Penn.* dated *Aug. 15.* vid. *Appeal. Ans. Epist.* declare they will hear *T. H.* both in respect to those Doctrines and Matters of Fact, which he in his Dialogue had laid to the *Quakers* Charge.

3. I observe in their Letter of the 23<sup>d</sup>. to *J. Osgood*, they declare the Matter is only Matter of Fact, and not of Dispute: See *Appeal Ans. Epist.*

4. I take notice of the Judicatures Examination; and they go principally upon Doctrinals; see from pag. 1. to pag. 22. and for Matter of Fact but 10. pag. and in all, not *W. P's* Charges, as laid down by him, once read in their Assembly.

But what must we understand? will they examine the Forgeries, Perversions, &c. given in Charge? will they enter into Doctrinals and Fact, or Fact alone? none shall know by their Writing, but by their Actions



ons; 'tis manifest, they went upon neither fairly, but traduced both unjustly.

Again, But W. K. &c. in their Letter. to J. O. tell us that T. H. his Charge was already exhibited in Print against him; and to what End? not to be opened or read at the Tryals? Who would suppose a Charge, Article or Indictment to be exhibited against a Malefactor, but to be read against him. And what did these Infallible Judges (as they term themselves) read the Charge of Forgeries and Perversions, which W. P. had laid down in two Sections of the *Counterfeit Christian detected*? No such Matter. Alas, these Judges had Ears for their Brother, and none for Truth; resolves to acquit him, though to their Infamy.

I do demand of W. K. & you his Brethren, if any Court of Judicature in *England* should pretend to try a Malefactor, and determine aforehand *not to hear his Accuser*, or at Tryal *not read his Accusation*, and yet acquit him: would not you brand that Court with Partiality and Injustice? I doubt not of your affirmative Answer in this Case.

This is clearly our Case with the *Anabaptists*; W. Penn charges T. H. with *Forgeries, Perversions, &c.* demonstrates them in.



in Print, as to *Manner* and *Form*, complains of the Injustice, and leaves the particular Sections with the *Anabaptists*. W. K. &c. call T. H. before them, never read the Charge, or required him to answer what W. P. had particularly laid down against him in those Sections, and pass Judgment for his Innocency and our Guilt. If this be not Partiality and Injustice, I never knew what it was.

But instead of reading the Charge against him, his Liberty is to give it to himself, and then acquit himself without Interruption: And truly this was not Casual neither, or occasioned by W. P's Absence; but what they require of him in their Letter, viz. to suffer him without Interruption; and I think all Men will take it for granted, that he would charge himself no more with one Hand, then he could ease himself with the other.

And he who could counteseit a *Quaker*, and frame such Arguments and Discourse for him, as gratified his Malice and Envy, to answer and make him speak as many horrid Untruths, and base Abuses, as his villanous Spirit could invent, doubtless, would never article against himself, or exhibit a Charge beyond his Reach of Acquittal: I do not believe, that one in ten of Forger, Cheat,

Thief or Bloodshed, but having such Terms of Tryal, could acquit themselves how guilty soever: But for *T. H.* I must say, Our *English* Right is maintained by this Maxime, *Nemo tenetur prodere seipsum*, No Man is bound to be his own Accuser: And for what *T. H.* has done to clear himself, I believe it is no more then the greatest Malefactors would desire in the like Case, had they such Brethren for Judges: But how equal such Procedure is on the Judges Parts, who suffers such injustice: A weak Capacity is able to give a Judgment.

I doubt not, but *W. K.* &c. in the Eye of the Judicious and unbiassed (notwithstanding their high claim to Infallibility) will appear to be one and Confederate in the Lyes, Slanders, Forgeries and Perversions of *T. Hicks*, and equally chargeable with them. Of which I may now be a little particular, & from which he has not acquitted himself, nay, many of them not once mentioned in their pretended Answer to the Appeal.

I. In the two Sections of *W. Penn's* Book, titled the *Counterfeit Christian detected*, that charges and proves *T. Hicks* guilty of many gross Forgeries and Perversions, particularly therein expressed, as well to Matter as Manner, from pag. 6 to pag. 40.

in the first of these, viz. that of *Forgery*, no less then eight, and of *Perversion* in the second Section no less then 14. wholly omitted in their late Relation; although these are the Abuses W. P. particularly calls to the *Anabaptists* for Redress; vide p. 28. & 40.

2. The following Section proving *T. H.* guilty of Lyes and Slanders; he omits no less then eleven Particulars; and the next Section of *T. Hicks* his *Contradictions*, wholly passed over.

And of those few Particulars he mentioned in the *Bartican-Meeting*, for the most part so miserably perverted, mangled and abused, as that they appear in Shapes, Forms & Dresses, far different from what they were laid down and explained in our *Friends Books*: Neither has he been less treacherous in his Answers thereto, producing Authorities or Citations from our Books, with Sentences mangled, Words most material & holy omitted, Parts of Sentences cut off, and that which is more abusive, hath in pag. 24, 27. brought Authorities from an *Apostate's* Pamphlet called, *The Spirit of the Hat*, heretofore printed or promoted by their own Party: In this Manner could he deal with us, and his Judges wittingly or ignorantly coun-

tenancing the same; vide *Quak. App. Answ.* pag. 22. Although W. K. &c. in their Epistle, tell the World, *That it was the Books of the chief Leaders among the Quakers were produced for T. H's Discharge.* Thus far have I been willing to observe in general, and am ready to vindicate the Particulars thereof, and might now have instanced, but that the Books already in Print will largely manifest the same, to which I refer the Reader: *Vid. Count. Chr. detected.* from p. 6. to p. 54

§. *Their Decree or Judgment.*

To find any thing in the pretended *Answer* to the *Appeal* or Relation thereof, that bespeaks itself a Judgment upon the whole, will be beyond the Skill of any of those Judges themselves: For, their Relation is such a Piece of Mixture of dark Abuse, Insinuations and *Non constans*, as if it were; and I doubt not but it was forged and calculated for a traducing of Truth and covering of Deceit, which comparing in some of many Particulars with their Act at *Barbican*, will easily demonstrate.

But to their *Judgment*; Our Charge against their Brother is for many Forgeries, Lyes and Perversions. particularly charged and proved against him in two Books of  
W. P.

W. P. entituled, *Reason against Railing*, and, *The Counterfeit Christian Detected*; which, if not relieved against, we should interpret as the Act of the whole Baptists, &c. vide *Appeal Ans. Epist.* So it was (as they themselves say) their Business to examine whether T. H. was guilty, *App. Ans. p. 1. viz. Whether he has been guilty or not guilty of Lyes, Forgeries and Perversions, in Manner and Form as W. Penn charged and demonstrated against him?* But have they given such a Judgment? No such Matter; they use not to be so plain dealing with the people, nor have we such Measure from their Hands, although they insinuate that was their Business, as pag. 1. *App. Ans.* But instead thereof, in a crooked and oblique sort, they tell their Reader, *That T. H. had charged us with several Opinions, and produced our Books; upon reading of which they found them to agree with what he had laid to our Charge, which the following Narrative (say they) will give a more full Account of: So that hitherto (say they) we see no Cause of just Blame to be laid unto Tho. Hicks.* And what does his Relation produce touching our Doctrine, or his Perversions, Forgeries and Slanders not a Sixth thereof mentioned or touched, which, had our Charge been there producèd, would

have clearly evidenced to the Shame of their Brother and Confusion of that Judicature? And he who will take the Pains to read those Books and compare *Thomas Hicks* his Charge, with his pretended Compurgation may have as large an Instance, and as clear a Prospect of as manifest a Cheat under the Covert and Mask of Justice and Religion, as our latter Age can produce. For as to the particular Points laid down in his Relation, they are but a Repetition of some few of his former Abuses, which are now repeated without our Answers. And our Charges against him of Perversions, Forgeries, &c. wholly omitted.

The Relation allows W.P. to answer such or such a Particular is a Lye, or Forgery, or Slander; but to tell him how, he denyes him Liberty: As if a Prosecutor of a Malefactor should be only licenced to acquaint a Court, That the Man was a Thief, Murderer or Burglar; but must not reveal his Felony, Murder or Burglary; certainly this would be but a difficult Way of discovering Offences, to punish Offenders.

But that this has been the Way, Method and Practice of *William Kiffin, Han. Knowles, &c.* with their Brother *Tho. Hicks*

NOT



not only their Procedure at their Judicature in *Barbican*, but the pretended Relation thereof doth fully demonstrate.

So I shall descend to examine the Consistency of that Relation with it self, with Truth, and their Carriage at *Barbican*.

*Observ. 1.* To Countenance or Colour their Pretence for desire of Justice, they give us a Text of Scripture out of *Deuteronomy* 19. 17, 18, 19, &c. *If a False VVitness rise up against any man, to testifie against him that which is VVrong; then both the men between whom the Controversie is, shall stand up before the Lord, before the Priests and the Judges, which shall be in those dayes; and the Judges shall make diligent Inquisition; and behold, if the VVitness be a False VVitness, then shall ye do unto him as he had thought to have done to his Brother; so shall ye put away the Evil from you.*

Compare this just and equal Law with the *Anabaptists* Judiciary; That when a Controversie was betwixt two (the Matters and Charge of both Parties exhibited in Print) they, in the Absence of one Party, without due notice (according to common *English* Right) hear one Party only, the other Party not heard; and then I leave to the Judgment of the



the Unprejudiced, whether this ancient just Law arraigns not their unjust Practice and partial Procedure.

I cannot but take notice of their willing Omission of that part of the 18th Verse, which no less suits the present Occasion, though somewhat more distinctly reflecteth on *T.H.* his Practice against us — The words are, *And behold, if the Witness be a False Witness, and hath testified falsely against his Brother, then, &c.* That he has so testified, I doubt not but that his Conscience, as well as his Books in Print, are a clear Witness (and if he Repent not) he'll certainly have the Reward thereof: For the Lord is a jealous God; and the Lying Tongue, and the Heart that deviseth Mischief, he hateth.

*Observ. 2.* In the Title-Page of the *Q. Appeal Answered*, mentioning the *Barbican-Meeting* (say they) *Whercin the Allegations of William Penn in two Books lately published by him against Thomas Hicks, were Answered and Disproved.*

This may serve one sort of Readers to believe all *W. P.*'s Allegations and Charges against *T.H.* were answered and disproved; others, that part, a great or small, but might  
gull

gull most into a Persuasion, That W. P's Allegations or Charges against T.H. were at least read before disproved, when they were neither truly read nor answered, but only some miserably mangled by a Treacherous Hand, and so misrepresented, and the greater Number and most considerable not once mentioned or touched.

*Observ. 3. Tho Hicks bestows a Postscript, as an Addition to his former Abuse, wherein he attempts to wipe off some Particulars charged upon him, and would colourably excuse the Matters. The first is for his Abuse in a general Charge against us, That we make use of the Scriptures only to Silence them that plead for it as their Rule. And for this (general) Charge (he pretends) he has instanced one particular Person, by whom words of such an import were spoken: How suitable his Plaister is to his Sore, I leave that to those who will read the Books in Print, 'twere too tedious here to recite. My Intent is but to shew his genius, that charges us with Baseness general, pretends to prove it by a Particular, and that not by any direct words, but words of such an Import. I appeal*

peal to the Judicious, if this be candid Dealing. At this rate of Proof, and some rebate too, 'twere easie to prove the *Anabaptists* in general the most Cruel and Treacherous sort that have appeared in the latter Ages of the World.

*Observ. 4.* Its of *N. Lucas's* relating to some words, which *T. H.* variously charges him withal.

That *T. H.* his Charge was as false as malicious, I doubt not; but for *T. Hicks* his words in the Close of his Paragraph — (I do assure thee, that no such Matter was referred to him) had he attested this or such like in a Court of Justice, he had scarce excused a Commitment; for he who affirms a Negative of Persons and Things acted out of his Presence shew his Confidence but incurr'd Perjury, or at least the Demerit of a False Witness, for not speaking the Truth of his Knowledge.

*Observ. 5.* The next Abuse of us *T. H.* would excuse himself of, is this, viz. *The Tendency* (sayes he) *of all the Quakers reasoning about instituted Religion, is to debauch Mankind, and to teach men to live in Rebellion against God.* For this he produces *W.*

*Penn*

*Pena* (as he sayes) for his Compurgator. The Paragraph is large, so I repeat it not; its Substance is to deny the Use of *Water-Dipping*, or *Babe-Baptism*, and their *Bread* and *Wine* (term'd un cripturally *Ordinances of Christ*) this *T. H.* supposes a Proof: But certain I am, that its easie to prove, that the enforcing of these Outward Ordinances (as he terms them) and the various Opinions thereof, each Party pretending no less Authority then the holy Scriptures for his Perswasion, has Occasioned by the *Papists* and *Anabaptists* in *Germany* and else-where more Massacries, Rebellions, Murders and Acts of Cruelty, then all other Articles or Opinions in Doctrine and Practice whatsoever. So to the Witnes of God in the Conscientious Reader do I commit this for Judgment betwixt us and our abusive Adversary, to judge whether he has not rather added to his Abuse then excused it.

*Observ. 6.* I take notice of his representing an Appeal made by some (professed *Socinians*, or in their Behalf) and the Answer in Print, his Discant thereon, complaining, That our Friends, instead of hearing the Persons grieved, &c. constitute the Person offending to determine & give Sentence in his own

*own Case : Such a Procedure as this (ayes he) I believe is not to be instanced, the Quaker excepted, among any sort of Men, either Christian or Heathen.*

*Ans<sup>r</sup>.* I answer his Complaint from his own Hand.

*First,* As for their constituting W. P. to Answer the Appeal, instead of Hearing the Appelers : He tells us in the same page, the Answer of our Friends was, *That William Penn had answered it* : How then could they constitute him upon the Appeal (as *Tho. Hicks* fallly insinuates) to answer when it was answer'd before the pretended Appeal made.

*2dly,* As to the Complaint of our not Hearing the Persons grieved, and scornfully treating them, I answer ; We scornfully treat no one ; but they coming to advocate for a Nameless *Socinian-Pamphlet*, we thought it but reasonable to enquire the Author of the Abuse, who, *Jesuit-like*, had under Coverts and Disguise attempted to assassinate the Reputation of our Religion and Persons ; such Ma'caradoes in Religious Matters we did and do disdain, and judged their Missaries unworthy reception, and gave the Answer, as *T. H.* recites, as their due Demerit.

And

And 3dly, For passing Sentence without Hearing the Person complained, not to be instanced, as he sayes, among any sort of men, either *Christian* or *Heathen* (us excepted) I answer, *T. Hicks* in his very next following words appollogizing (for the *Barbican-Sentence*) sayes he, *It will be requisite (and I presume W. Penn hath not Reason to be offended, it being his own Method) for this once, that a Fool be answered according to his Folly.* Well, what would this man have? Why so angry at us for doing that for which he justifies his own Party? Nay, I am sure he has parralell'd our Case with Advantage, and that upon his own shewing; In short, he railes, he abuses, he contradicts, he excuses; *Not a Case (says T.H.) to be instanced;* and presently he gives us one himself: which truly puts me in mind of a plain *English Proverb*, very suitable for his learning, viz. *A Lyar had need of a Good Memory.*

*Obs. 7.* And to verifie this, take the last Passage in his *Postscript* upon his Discant of W. P. telling them, 'that their Appeal did 'not intend such Power of Judgment in the 'Baptists, that they should try whether 'Tho. Hicks was guilty, and to stand by their 'Judgment right or wrong; upon this T.  
Hicks



*Hicks* runs his Ordinary Course of Mistake and Abuse, as if we would judge a Man without hearing, and pass a Sentence without Examination, and so descends to his *Lectury* (saying) *From such Government and Governour Good Lord deliver me.* Alas! he had wittingly or willingly forgot the End of the Appeal; if he return but to his Judges Epistle to their Reader, in their dark Representatives thereof, he will find our End of Appeal was to know, if they would own him and his Work, that according we might deal with him; and to manifest the Nature and Intent of the Appeal against *T. H.* see in pag. 22. in the Section of *Forgeries* charged on *T. H.* sayes *W. Pean*, 'And God will require this Wickedness at the Churches Hand to which he relates, if they indulge or connive at it: See more pag. 33, & 34. Does any believe it reasonable we should make our Enemies absolute Judges, or according to that common *Anglicism*, Ask a Man whether his Brother be a Thief, and submit to his Opinion? The Matter in Question was, whether they would own him and his Work, that we might deal with them separate, or as Confederates in Abuse. And he that would strain the Appeal further, may at that rate make the unconverted *Gentiles* Judg



Judges over *Peter* and *John*, who appealed to them; the *Pharisees* over *Christ* in the Parable of the Husbandman; and the Men of *Israel* over the Lord God Almighty, who were called to Judge betwixt him and his Vine: They are Judges to whom we call for Justice and Judgment, which, if denyed, or not executed, we appeal from them, and testify against them and their Judgment; so this I affirm is Reasonable, Equal and Practicable, as well in Religious as Civil Matters, as well in Courts Ecclesiastical as Civil; so we with W. P. deny their Judgment.

Concluding with the Prophet's words, *He looked for Judgment, but behold Oppression; for Righteousness, but behold a Cry*, Isa. 5. 7.

*Observ. 7.* I observe *T. Hicks* takes no small Pains in his *Postscript* to present his Reader with his Willingness of a publick Meeting, and Promise of regular Dispute, if we will believe the Rules he prescribeth, shall be so to him: How fair a Disputant, and how capable he is for that purpose, Time will experience hereafter.

Surely *T. H.* hadst thou either regard to Honesty or any Measure of Truth amongst Men, thou'lt not have dared so to misrep-

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sent *G. W.*'s Dealing with thee about a publick Meeting : Certainly thou mayst remember *G. W.* did first charge thee for Gross Errors, Self-Contradictions and Forgeries, and required an Open Meeting to make it good ; Didst thou then directly accept of it ? Thou knowest to the contrary ; but instead thereof givest thy Six Particulars to thwart his Charge : Howbeit, *G. W.* did sufficiently condescend and earnestly endeavoured for a publick Meeting with thee, to make good his Charge against thee ; which thy perverse Delatory Letters (to evade his Charge) prevented as by the Letters then past betwixt you may be made evident to any unbyassed Mind and Understanding.

Answerable unto this Account was the Carriage of *William Kiffin* and his Brethren at *Barbican* ; what Pains in our Absence did they take to represent us, as Fugitives, as Runnagates, as Persons not daring to meet them, as Persons with whom they had used their utmost Endeavour and Capacity to meet publicly, and alwayes by us denyed.

Thus did they insult and romance behind our Backs, when at the same time (as I have just Cause to believe) they desired nothing less : Nay farther, such various Reports, such artificial Representations, such abusive Con-  
stru-

structions, have they and their Confederates filled the Minds of the Unsteady People, as if to Misrepresent, to Belye and Slander us were so far from Injustice, that 'twere their Duty, yea, meritorious to be found (against us) in such immoral Practices.

I grant, by Contending alone they have got the Goal (a Boy of Seven can do the like) at which Achievement they do not a little Rejoyce and Insult: and as *T. Hicks* made a *Quaker* of his own, and baited him for being such, these design'd a Meeting for themselves, and quarrel because they accomplish'd it.

Mistake me not; I intend not to involve all those who are under the denomination of *Anabaptists* as *Actors* and *Accessaries* in this late Abuse; But *Tho. Hicks*,

<i>William Kiffin,</i>	<i>Daniel Dyke,</i>
<i>Han. Knowles,</i>	<i>John Gosnell,</i>
<i>Tho. Paul,</i>	<i>Hen. Forty,</i>
<i>John Norcott,</i>	<i>Tho. Wilcocks,</i>
<i>Robert Snelling,</i>	<i>Maurice King,</i>
<i>Jonathan Jennings,</i>	<i>Tho. Plaint,</i>
<i>Joseph Mortan,</i>	<i>Owen Davies,</i>
<i>John Hunter,</i>	<i>John Snelling,</i>
<i>William Dix,</i>	<i>John Vernon,</i>
<i>Edw. Noble,</i>	<i>Ro. Malon,</i>
<i>Joh. Singleton Dr.</i>	<i>James Baron.</i>

Judges in the late Judicature.

and

and their actual Abettors and Confederates  
be they, Presbyter, Independant, Socinian,  
&c.

Neither intend I this to obstruct any o-  
ther, who may further scrutinize their Work  
and late abusive *Ramphles*; only thus much  
I judged my Duty, as a present Reproof to  
their late Actions of Abuse and Falleness.

*And this from a Real Lover of Truth, and  
Hater of Falshood,*

Thomas Rudyard.

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THE END.

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